



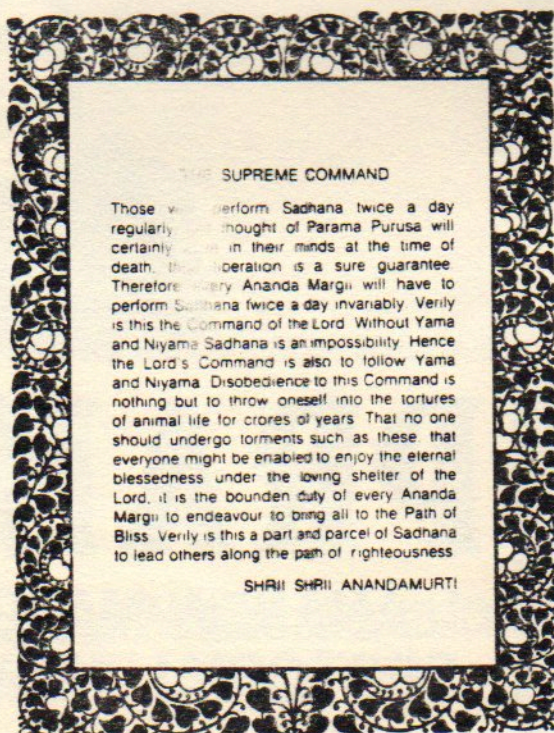
PRANAM

**ANANDA MARGA SUVA
SECTORIAL NEWSLETTER**

JANUARY - MARCH 1983

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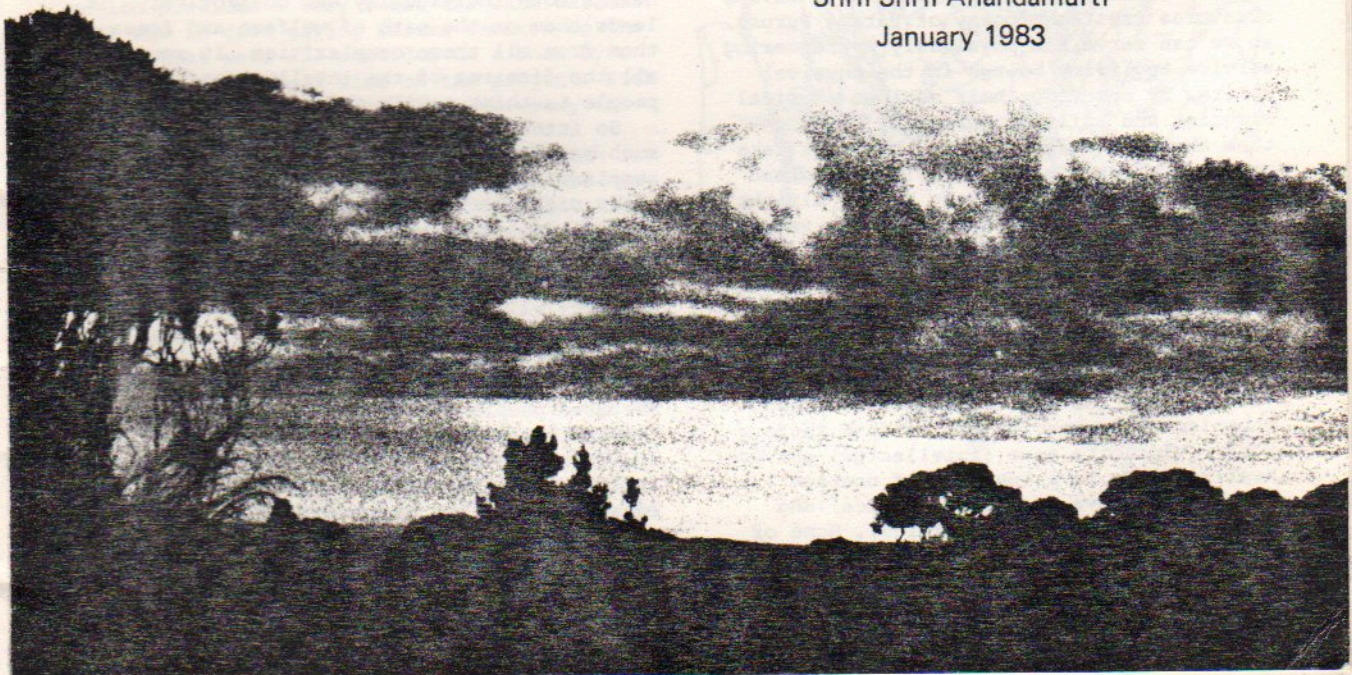
Ananda Vanii

New Year's Message



THE MORE THE HONEST PEOPLE ARE FIRM
ON MORALITY, THE MORE THE EVIL FORCES
WILL BE ACTIVE AGAINST THEM. SO ALL
THE MORALISTS OF THE UNIVERSE SHOULD
REMAIN ORGANISED AND CONFRONT THE
EVIL FORCES UNITEDLY.

Shrii Shrii Anandamurti
January 1983



KIIRTAN

Serve the Supreme by Kiirtan



Human existence is trifarious: human beings are neither physical entities; nor psychic, nor spiritual entities - they are three in one. All human expressions and activities take place in these three spheres or strata. We should be strong in all the three arenas of life, and then only is human existence trilateral, in its true and proper spirit.

Now, we must serve the society and also the cosmic father in all the three strata of our existence. We must serve the Parama Purusa in the physical sphere - how? Living creatures are the progeny of Parama Purusa, so we can serve Him physically by rendering service to living beings in the physical sphere, by removing their various physical miseries and afflictions and by showing them the path to liberation. We must take upon ourselves the responsibility to lead them forward not by telling them, "Alright, you go ahead, I am behind you"! but rather by saying, "I am going forward - you also come with me"!

This universe is a loving creation of Parama Purusa. We can give joy to Parama Purusa by serving His creations - human beings, animals and plants - and this service will be the best application of Neo-Humanism. This service can be done in four ways - viprocita seva (intellectual service), ksattriyocita seva (service of courage), vaeshyocita seva (economic service) and shudrocita seva (manual service). None of

these is inferior: we cannot ignore any one of them. People should render service according to their capacity. Those who like intellectual service, can do that; those who like manual service, can do so. But it will be best if all the four types are performed.

We cannot call people "good" if they cannot lead people of all walks of life towards welfare. We can call them "goody-goodies" but not good people. Those who are truly good people will move bravely forward and provide inspiration and strength to those mute masses to fight against all kinds of obstacles, and give a clarion call to them to march ahead.

In the psychic sphere also, we must serve Parama Purusa, since mind is a very important aspect of human existence. And the best way to serve Parama Purusa in the mental sphere is to do His kiirtan with love and devotion. When Parama Purusa sees that "a number of minds are flowing towards Me", He will certainly feel a soothing touch, and thus this collective movement will benefit both the individuals and the collectivity. This synthetic movement towards the Supreme One will surely reduce the degree of complexity that has arisen from the constant conflicts and clashes in the society today.

These days many psychic diseases have appeared as a result of this mental complexity. Many people are committing suicide; many people are becoming lunatics. The reason is that people are unable to adjust with the various types of complexities in life.

The human brain is limited, and its nerve cells also have a limited capacity: they cannot tolerate these growing complexities. Kiirtan gives bliss to Parama Purusa in the mental sphere, and it also brings joy to human beings both individually and collectively; it leads them on the path of welfare and frees them from all these complexities. It removes all the diseases of the intellect and allows people to think easily and in the proper way.

So intelligent people should do kiirtan as much as possible. When people, due to psychic complexities, cannot find the solution to their difficulties and they are at a loss what to do, if they sit together at any place and do kiirtan wholeheartedly for a while, their psychic complexities will be removed and they will easily seize upon the solution to their problems.

Thus if you have even only one minute's time, do kiirtan for one minute. If even two or three people gather together, they can do kiirtan collectively; if one thousand people assemble together, then also they can do kiirtan. When you do kiirtan and move towards Parama Purusa, the Supreme Father, then in Parama Purusa's mind also there will be a

Baba's Darshan

'Precious Times in Patna'

by Purna

Setting out for India at the end of last May I was expecting Baba to still be in Calcutta and on arrival there I was at first disappointed in not finding Him but later felt most happy in being able to enjoy His dharshan away from the city and instead in the sweetness of the country in Patna where He had gone for 3 months after D.M.C.

I had planned to travel in that area anyway and was able to enjoy two blissful spells at Patna broken up by time spent in the relished cool heights of the Himalayas.

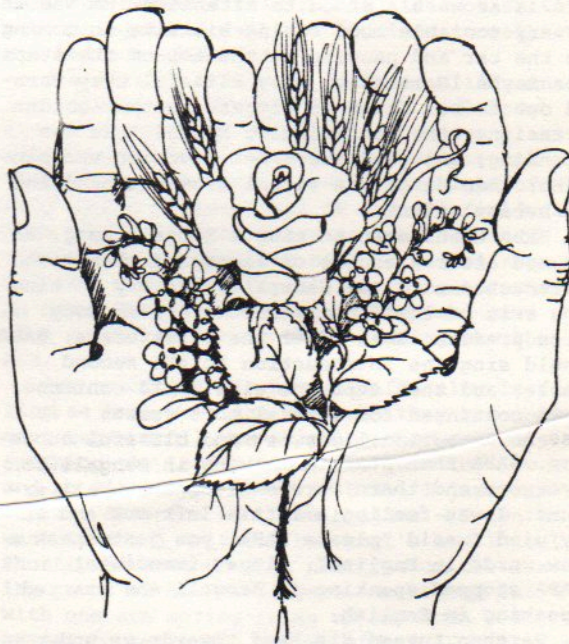
Before setting off from Australia, I had postponed my departure date a few times in order to undergo more self-preparation until eventually spare time came to an end and I just had to go, regardless, being drawn irresistibly towards that magnetic entity. "Please come, please come" I heard an inner voice. I first felt His presence whilst taking a rickshaw to His residence in Patuli Putro colony, a nice residential suburb, five miles out from town. It was mid morning and coming closer to Patuli Putro, I noticed a gleaming car racing towards me. I was immediately magnetized to it and as it went by with a gust of wind I felt a flurry of blissful butterflies pass by also. Without consciously thinking, I realized who the little man in the back seat was, and exclaimed with joy, "that was BA'BA!" and was so pleased He was still here.

I arrived at His residence amidst an R.D.S. with perhaps 100 acaryas in attendance. This and the garden setting with sweet scented flowers such as Mogra, Rose and Jasmine and a long queue of pot plants awaiting BABA's attention provided a very sweet and warm welcome. BABA was in fact giving Dharma Samiksa to the plants that were all recorded in a book by a Didi who worked full time on the project. Such is His individual care and love to every entity of His creation.

There were two programmes daily to look forward to - BABA's morning drive and His evening field walk which was the highlight, although the morning event was more intimate, but much shorter. In between, much organizational work with meetings and reports took place.

In the morning devotees would arrive for BABA's morning appearance. We would sing bhajans and Kiirtan before and during His walk to the car and also on His return from the drive. Sometimes there would be as few as a dozen of us to relish this occasion. Sometimes BABA would speak a little and mix and mingle with us; other times He would be very quiet and say nothing. These mornings were very intimate,

one could find a cosy place to stand where BABA would pass by very close. I tried always to be at a spot where He would have to walk directly towards me for 10 yards before turning to go down the steps to the car. I considered myself very "lucky" when one morning during my second spell at Patna when it was very quiet, BABA brought forward His morning field drive from 11 a.m. to 9 a.m. and the same morning by "coincidence" I went around from the Jagrti, feeling a sense of duty to start my typing for Dada Ramanandaji at 9 a.m. I was quite pleasantly surprised when I arrived and saw the car and V.S.S. staff preparing for BABA. There was no-one there to greet BABA and I was to have a golden chance, a "Godly" one at that to sing solo to the Lord. I quickly and shakily got myself together and started singing kiirtan to greet His appearance which was imminent. There were a few acaryas present but no-one else. There I was thinking BABA, what a golden chance to be able to sing solo kiirtan to you - it must be one chance in a ...! BABA came towards me with a long, deep namaskar that tore into the core of my heart and then took into His car for His drive. On His return I was again able to sing solo kiirtan and BABA after coming up the steps towards me with nice namaskar paused and spoke to me for the first time. He asked "And how did my little boy enjoy last evening?"



I replied "very much thankyou BABAji"
 "It was good?" He asked again.
 "It was beautiful BABAji" I replied. He gave me sweet acknowledgement, completed His namaskar and continued to sing. With knees wobbling and hands pumping, I continued to sing kiirtan until He settled in His room, then I just had to sit down, such was His overwhelming effect. I tried to do some typin but it was hopeless; I was spinning in ecstasy, even the typewriter eventually surrendered!

I couldn't believe my luck when the next morning I had the same treatment - I was able to sing solo kiirtan to BABA again to greet His appearance and BABA spoke to me a second time when He returned from field drive.

He asked a favourite question of His - "And what does my little boy say?" Not forgetting the required answer this time, I replied "I am throbbing with energy and dancing in ecstasy!" It was a fitting description to how I felt at the time. BABA acknowledged with a "mummmmm - ahuh" and completed His namaskar, continuing to His room. I continued to sing kiirtan, spinning in this golden, Godly opportunity.

These precious, intimate times with BABA during my second spell at Patna, mellowed out as more people came for His earlier field drive. A party from Delhi arrived, one day and the following morning there was a very sweet vibration with all present. I mustered up courage to play some kiirtan and bhajans on a guitar, then it was time for Bengali bhajans and kiirtan. The air was becoming so sweet, I felt BABA could not delay His appearance; we were magnetizing Him out! BABA came out and namaskared us as we all stood to attention. He was in a very sociable mood taking His time in coming to the car and pausing at the top of the steps for maybe 10 minutes, very blissful they turned out to be. I was to witness another golden occasion - the Lord singing Himself! He was standing, enjoying the sweet devotion and singing; then He gave a signal from His hand and we became silent.

BABA then began to sing a Bengali song. He paused after a couple of lines and then gave instructions to the General Secretary to sing the rest of the first verse with everybody else present. Then after the first verse; BABA would sing the introduction to the second verse; and then everyone else would continue. This continued for several more verses - it was an exceptionally sweet and blissful occasion. BABA then started talking in Bengali to everyone and there were smiling faces all around. I was feeling a little left out and in my mind I said "please BABA, you just speak a few words in English". Almost immediately, BABA stopped speaking in Bengali and started speaking in English.

He then turned His head towards me and looked out of the corner of His eyes at me with a shyness that I couldn't accept.

I thought, please BABA don't look at me with such shyness - that is my habit - you, Lord of the Universe, shouldn't look at me in that way!

BABA then wound up the occasion with a wide namaskar and after many "Atcha's" (Hindi means OK - all is find) went for His drive. I found it amusing for me because it was the only Hindi word I had easily learnt to any extent and I used it a lot to help mellow me out with Indian people. The occasion was finally topped off with prasad - the remainder of BABA's tropical fruit salad breakfast, something I hadn't had for a few days and was hanging out for.

There was one morning when BABA came back from His morning drive and on climbing the steps from the car paused and said to one brother - "You should take easily digestible food for one month, and then the disease will go". The brother hadn't mentioned to anybody his problem, neither had he asked BABA verbally, and on being questioned he admitted he had some pain or problem in his body and was wondering what the solution was.

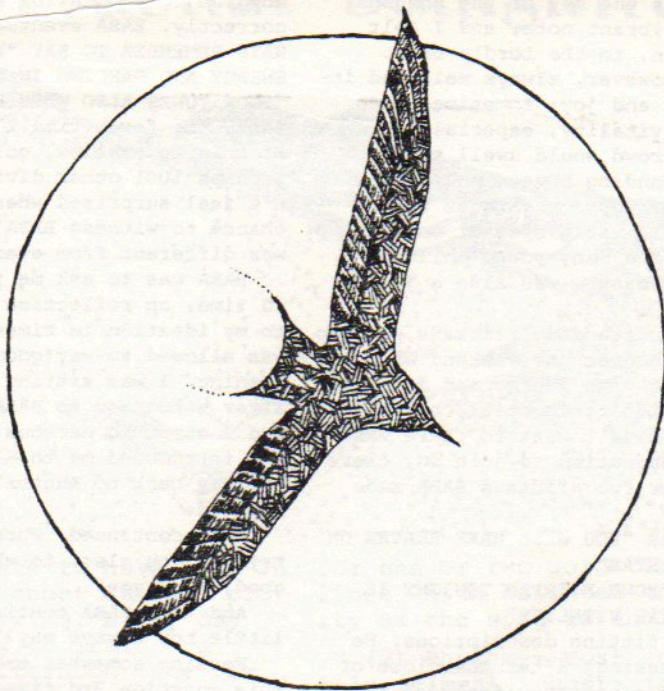
Another morning BABA came back again from morning field-drive and I was standing on the verandah, alongside Pranatosha with others awaiting BABA's arrival. He came up the steps in a very silent mood and approached His door. As He walked by Pranatosha and myself, Pranatosha called out "Namaskar, BABA", BABA looked up and in front of me, gave a smile so sweet that I'll never forget it. It was full of infinite sweetness and youthful innocence. No human being could smile like that - it was Krsna of Vraja without a doubt!

Every morning, mostly sisters would be sitting outside BABA's bedroom door on the verandah and either doing sadhana, Guru Puja or singing bhajans. This would occur until BABA was getting ready to come out. I had been feeling a growing urge to sit with my nose to BABA's bedroom door and sing some favourite western-style bhajans before leaving Patna and eventually was cheeky enough to do so. I went ahead and at times the bedroom door seemed to disappear and I would see BABA resting on His side on His bed with a smile on His face. After half an hour or so I took my spot on the verandah and joined in more bhajans with everyone else as BABA prepared once again for another morning field-drive.

Next morning whilst speaking to Dada Ramanandaji he mentioned that BABA had given a sweet comment whilst I was singing; Dada had gone into BABA's room and BABA had said to Dada "You know that little boy, Purna Deva, from Sydney, Australia, he sings so.....".

Upon hearing this remark I melted into jelly and almost felt like rushing into BABA's room and to ask Him "Now will you marry me please BABA! my Beloved!"

Dada also told me of an incident which took place on yet another morning prior to BABA going out for His morning field drive. Apparently



BABA did not feel too hungry and declined to take breakfast. He intended to go out for His morning drive without taking food and when Dada found this out he was most upset and said he had to lift BABA up and put Him back on His bed saying, "you please take something before going out BABA" BABA was still refusing and trying to make headway out of His door, but Dada, crying out "No, No, No, you do not go out with some food please", had to plant BABA once again back on His bed. At the time it sounded quite a furore from outside and we were told to sing more loudly the bhajans to drown the commotion. Eventually Dada had handed BABA a glass of milk with some effort and in the process some spilt down BABA's sleeve. Dada however, somewhat more satisfied now, allowed BABA to go for His drive and He came out very quiet and stern-faced sporting His "milky sleeve" and got into the car and was whisked away!

In the evening BABA would take His fieldwalk in the grounds in front of the house. The "L" shaped driveway surrounding the lawn was where we were to witness His fieldwalk accompanied by V.S.S. staff and others who took notes. BABA would walk up and down the driveway up to fifteen times whilst we sat on the lawn singing bhajans which were alternated by brothers and sisters. After this He would take His seat in the middle of the lawn whilst we lined the driveway and sang and danced to Kiirtan.

Weekday evenings there would be up to 100 persons whilst on weekends the crowd would swell to 200 or more. At the end of Kiirtan BABA would make towards the house through a human pathway to the top of the steps where

He would turn around and give His 180° Namaskar followed by a blessing, thereafter retiring to His room being garlanded by anyone at the door awaiting Him.

This evening programme became more and more special, one would look forward to it with increasing relish; one would eventually be counting the hours down even from when one woke up. Such was the magnetism of the evening.

There were no official discourses given by BABA but He would talk to his aides on Shivalogy during field walk and continue to talk in His bedroom afterwards.

One evening fieldwalk He gave an illuminating talk on the history of Patna - although I did not understand the Hindi, it was a pleasant experience to witness how He expresses Himself in discourse and with the sight of His many mudras. Other times on evening fieldwalk BABA would stop and share an amusing story with those accompanying Him. It was so nice to see BABA and His party all laughing together. On other occasions He would stop and give advice or correction to those leading the Bhajans.

One evening I was having difficulty in feeling at home with the bhajans; they had only just begun and I was thinking, how can this be soothing the Lord's mind; its just too low key and no vitality. I'm sorry BABA, I just can't express devotion in these bhajans - I don't want to sound critical but that's how I feel. Shortly after when BABA next passed the leading group of bhajan singers, He paused and with one arm moving in an up and down gesture seemed to say words to the effect "You please sing in a higher key and with more vitality". The General Secretary also made the same ges-

much more at home as the key of the bhajans took on a greater vibrant note, and I felt grateful, once again, to the Lord's care.

These evenings however, always mellowed into divine sweetness and joy; sometimes into ecstasy and divine vitality, especially at weekends when the crowd would swell to 300. People in the surrounding houses would be standing on their roof tops or garages to witness the occasion. It was a special one family feeling and to see the many young children joining in the divine show was also a joy to remember.

There were two outstanding kiirtans, on two consecutive evenings over the weekend when everyone was throbbing with energy and dancing in ecstasy; one couldn't sit still, one had to dance, even if one didn't want to there was such a compelling magnetism to join in, there was no choice! After two kiirtans BABA made comments.

The first one was "YOU WILL MAKE HEAVEN ON EARTH WITH YOUR KIIRTAN".

The second was "YOUR KIIRTAN TONIGHT IS THROBBING WITH DIVINE VITALITY".

These were both fitting descriptions. He would also give blessings after the close of the evening programme and they included the following:

"YOU ARE HERE AND BLESSED ON THE SPIRITUAL PATH."

"EVERYONE PRESENT HERE HAS MY BLESSING FOR THEIR SPIRITUAL PROGRESS."

Other times He said, "YOU ALL DO SOMETHING GREAT FOR HUMANITY". and

"YOUR ALL BE GOOD BOYS & GIRLS AND SERVE HUMANITY."

One evening I had divine pleasure in experiencing BABA's body fragrance at the close of evening program after He had left His chair on the lawn and returned inside. It was a regular thing for some devotees to do sadhana or Guru Puja around where He had been sitting, and one evening I decided to do same and after sitting down smelt this perfume pervading the air. It was something never experienced before - a mingling of all the sweetest flower scents one could imagine and mellowed with a human fragrance that sent one into raptures. No ordinary human being could emit such an odour - only a divine personage or personification of that highest divinity could lay claim to such a fragrance. I wanted to engulf myself in it all and gulp it all down such was its effect!

There was a group contact during my first spell at Patna - Krsna, Terani and Kapalan, 3 American sisters and myself. I thought myself lucky getting in only 5 minutes before we settled on the floor outside BABA's room where we sang bhajans and kiirtan. It was particularly sweet and a divine harmony amongst us all. After 30 minutes or so BABA made His appearance in front of us and as we all stood to attention, He asked us; "AND WHAT DO MY LITTLE GIRLS AND BOYS ALWAYS SAY?" Although I had been ideating on the answer sometime before, I was mu-

mbled on this occasion and no-one else answered correctly. BABA eventually said "YOU SHOULD ALWAYS REMEMBER TO SAY "YOU ARE THROBBING WITH ENERGY AND DANCING IN ECSTASY". BABA continued "YOUR TUNES ALSO WERE VERY SOOTHING". BABA's face, the first time I was to see it, was one of shining, mellow, golden sweetness; one of perhaps 1001 other divine expressions. I didn't feel surprised when every other time I had chance to witness BABA's expression or face it was different from every other.

BABA was to ask me this question for a third time, on reflection a very subtle reminder to my ideation in times of discomfort, when I was allowed to say goodbye to Him on my last evening. I was sitting outside BABA's room and after 1/2 hour or so BABA made His appearance and I stood to nervous attention. Dada Ramandaji introduced me to BABA saying "Purna is on his way back to Australia tonight. Ahhhhh! BABA replied.

Dada continued, Purna has written some poetry for you also, to which BABA said "very good, thankyou".

And then BABA continued "And what does my little boy always say?"

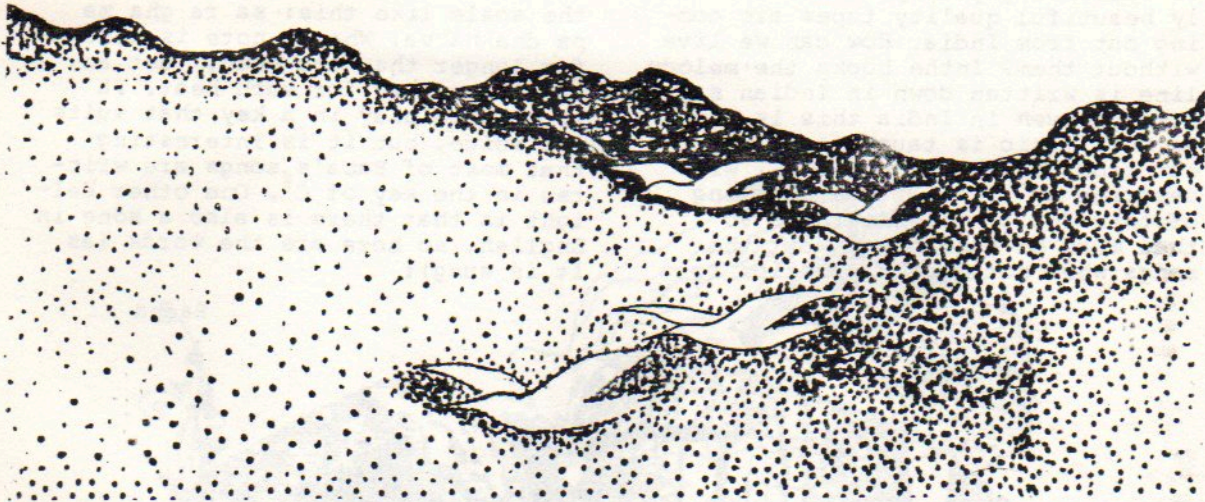
Feeling somewhat embarrassed being asked this question 3rd time, I replied "I am always throbbing with energy and dancing in ecstasy"

BABA looking towards His Acharayas nearby then chuckled and said "HE KNOWS DOESN'T HE, HE KNOWS!" He then gave me His Namaskar and started His evening programme.

I was able to garland BABA on two occasions. Dancing Kiirtan with His garland laced between two outstretched hands surrendered to Parama Purusha was enough joy in itself. This was climaxed when BABA lowers His head to receive the garland and one is able to place it with all ones tender sweetness and gratitude around His neck and exchange Namaskars.

On the second occasion I garlanded Him, there were three of us including Pranatosha and also a regular local who was giving BABA two garlands, just about every evening! No wonder he was always dancing in ecstasy on the verandah. BABA played one of His games on the finish of the evening programme and He walked up the steps to the house but didn't as He usually does turn around at the top and give His blessing and Namaskar but continued towards the door. This left the crowd somewhat bewildered and anxious which was relieved when BABA eventually turned around to the crowd saying "Ah, I have forgotten to give my Namaskar and blessing to you all?" The devotees gasped in response, "Yes BABA, please BABA". BABA then walked back to the top of steps and much to the pleasure of the devotees gave His usual Namaskar and blessing and then came forward to receive garlands. He was speaking much in Hindi as He came towards us and was teasing, Pranatosha with His garland. Eventually He received it and then came to me still speaking much in Hindi and leaving me physically and

Prabhat Samghit



We were very fortunate to have been in India when Baba's Prabhat Samghit programme was in full swing. Every day there were new songs to learn - a class morning and afternoon (one new song each class). At first it seemed as though we would never be able to learn, especially since not only the music was different (mainly rhythm) but a completely strange language also. So it was parrot fashion learning which was excellent. Firstly the leader would sing the line then we would all repeat. It seemed easier when there were Indians to lead and join in and the collective vibration was very powerful. The songs are so sweet and cover a vast range of ideas and purposes, individual and social. Another bonus was that Baba was giving the translations in English, and singing and correcting mistakes for us in a soft, sweet voice. The exception being when people were not singing, when He warned that they should "Go outside the gate!". I appreciated this as it reinforced the depth and power of music and its great importance in the scheme of things.

There are many styles (Gharanas) of song in Bengal. The two main ones are Rabindra Samghit and Nosul Samghit. Rabindra is of course that which Rabindranath Tagore gave and Nosul is the more traditional type. Prabhat Samghit is a new gharana given by Baba and all songs lead directly to Cosmic Consciousness. Some characteristics of Prabhat Samghit follow:

(1) Language-- simple. All people can understand the meaning, yet the poetic beauty is not rarified. The last stanza is like the first except

for one or two words in the final lines which heighten the poetic quality as the song is ending.

(2) Rhythm-- most songs are in two tals (times), dhadra (6 beats), kah-arba (8 beats). The coming age in music is that of rhythm. Baba has also given prosaic pause which is a rare thing.

(3) Bhava-- means 'flow'. All songs have a very strong spiritual ideation and lead to Parama Purusa (Cosmic Consciousness).

(4) Melody-- very sweet; strong. Melodic origins from all over the world. Often several influences are contained within one song. Complexity of melody varies, many are simple and some more complex. eg. kiirtans.

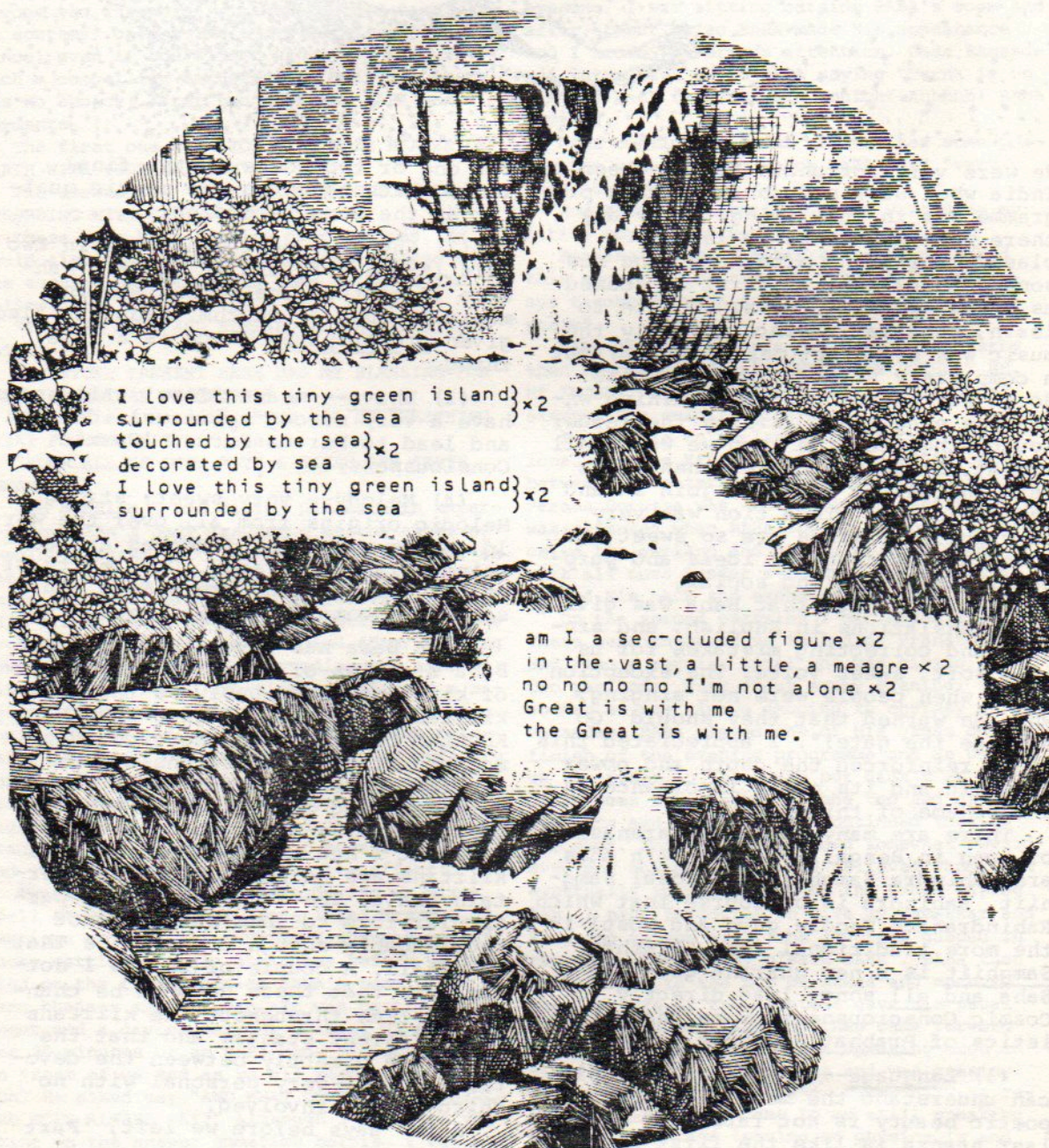
Also Baba has given in part 6 (of Baba's series of songs) a whole book of kiirtans. Previously we thought kiirtan meant only singing BABA NAM KEVALAM but it seems there could be more to it. These kiirtans are in the form of songs which often have a very haunting quality about the melody. This area needs to be defined more but I had the feeling that the kiirtans are an expression of a certain Bhava. The songs do have a particular form to them but I am not knowledgeable enough to describe that in detail. A couple of things I noticed are that there seem to be changes in time throughout the kiirtans for different stanzas and that the songs are directly between the devotee and God--very personal with no third person involved.

A few days before we left, 'Part

One' came out in Roman script which we welcomed joyfully, and some really beautiful quality tapes are coming out from India. How can we live without them? In the books the melody line is written down in Indian style (though even in India this is rare as most music is taught orally direct from teacher to pupil). I will describe my limited understanding of this for other westerners so that more of us can work out the songs when not in the position to

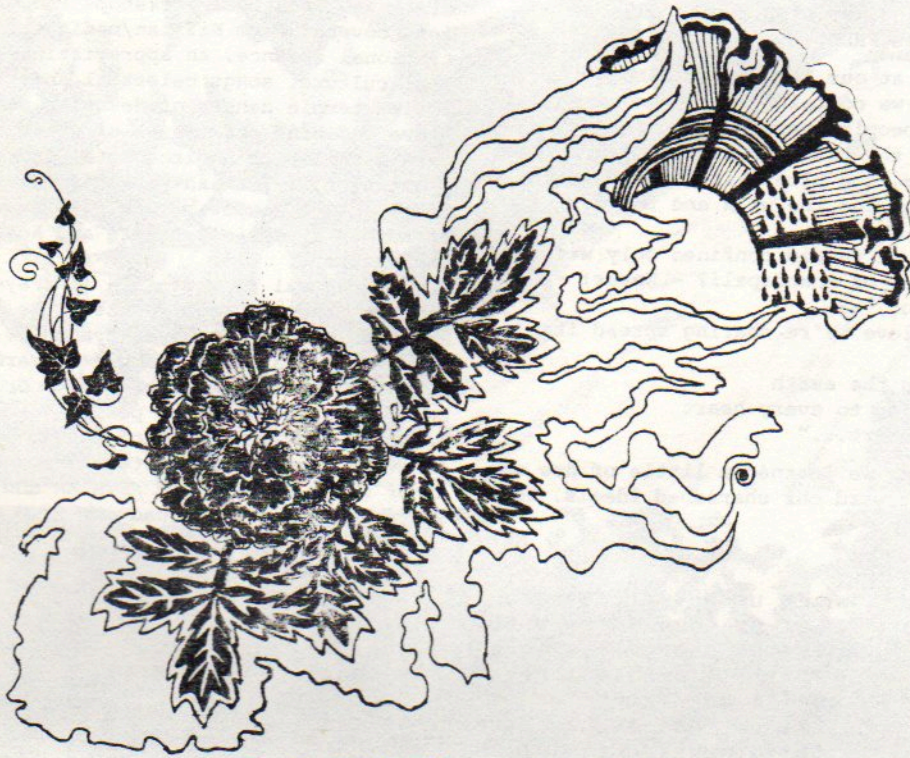
be taught directly. The system is similar to "doe rae me", going up the scale like this: sa ra gha ma pa cha na sa. When a note is held for longer than one beat, just an 'a' is written for each beat. It is best to play in a key that suits the voice, but it is interesting that most of Baba's songs are written in the key of C#. One other delight is that there is also a song in English, so here are the words (as it is sung):

Radha



I love this tiny green island } x2
 Surrounded by the sea }
 touched by the sea } x2
 decorated by sea }
 I love this tiny green island } x2
 surrounded by the sea }

am I a sec-cluded figure x2
 in the vast, a little, a meagre x2
 no no no no I'm not alone x2
 Great is with me
 the Great is with me.



- Dawn Poem -

I like to do my sadhana just upon the dawn,
When Your dear world is waking,
When Your sweet smile caresses the poles
And the heart is aching.

I like to do my sadhana high upon a mountain
With the clean, clear world below,
Where the air is crisp with distance and with solitude
And young winds blow.

Then may I feel Your marvellous Love's encompass
Calm the blood and soothe the breath with sweetness,
And singing Your name in the crimson dawn
Taste Your completeness.

Gurucharan

ANANDAMELA

The especiality of the Ananda Mela was that from our very first collective introduction to our last collective farewell, the sincere feelings of love just continued to mount,

"...Swelling, growing, overflowing
Free, Free FREE!

And being at our Anandapali (abode of bliss) could we contain our joy and love only amongst the people there? - Not at all! It spread to the peach trees, the grape vines, the gum trees, the blue skies, the delicately coloured dawns and the wild and thunderous stormy night.

But could it remain confined only within the boundaries of Anandapali? - Never! - In unison we sang,

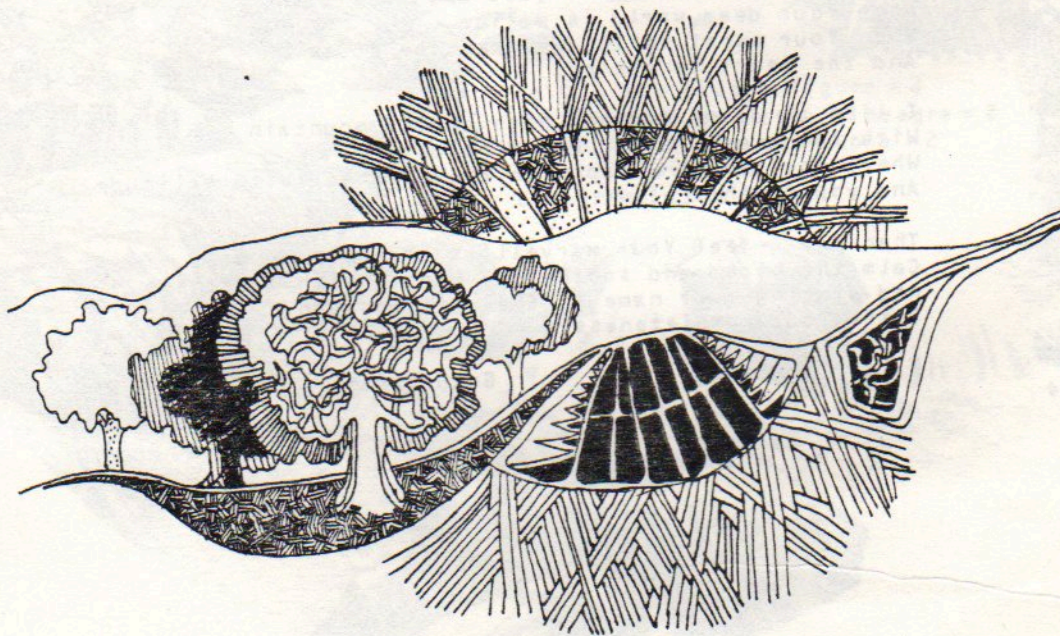
"Let the love we're sharing spread its wings
Fly across the earth
And give joy to every heart
To every heart..."

And together we learned a little of how we are to move toward our cherished ideals. Hea-

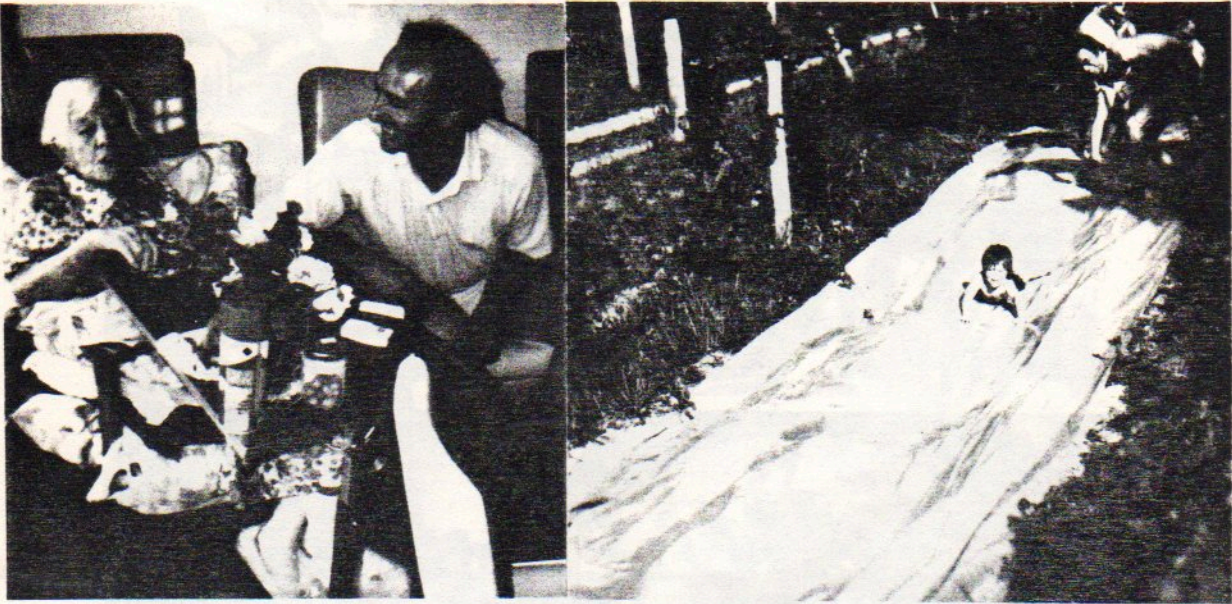
ven is no airy fairy's place beyond the seventh star. Nor is hell below us amidst brimstone and tar. Both are within our very grasp. We have the capacity to make our world - or break it. Practical workshops and presentations covered from Kiirtan/meditation and institutional science, an appreciation of Aboriginal culture, songs celestial and classical Indian temple dances of devotion, to alternative medicine and issues of great social concern; - Films on environmental and animal exploitation, films and workshops on "what we can do" to move toward our ideals, with presentations by socially aware and Active sisters and brothers.

The natural flow of life is a systaltic movement of 'ups' and 'downs'. The Ananda Mela was by no means ever-tranquil. It was however, a beautiful example of warm collectivity and Co-operation of a high order; because in spite of the peaks and lows, in spite of any difference of opinion or approach every brother and sister accepted the inner bliss of BABA NAM KEVALAM and the Supreme Duty of Samgaccadvam:

'Let us move together, let us sing together
Let us come to know our minds together
Let us share like sages of the past
That all people together may enjoy the universe
Unite our intention
Let our hearts be inseperable
Our mind as one mind
As we, to truly know one another, become one.'



U.K.K





ANANDAMELA

- Festival of Bliss





PLANETS, STARS, AND COMETS

Whether your moon is in Cancer or in Top-eka, Kansas, is of little interest to a real Master. No realized guide needs your astrological chart to understand you - inwardly he perceives in a flash all the information your horoscope could tell him, and much, much more. He sees your entire physical, psychological, and spiritual makeup through his higher-mind sense of seeing, and in addition he also knows completely your past and future - nothing is hidden to him.

Astrology, when it is practiced by knowledgeable and serious students of the art, can indeed yield an accurate and penetrating character analysis, and it can in many cases be instructive. Yet the Perfect Masters throughout history have consistently discouraged their followers from getting wrapped up in the messages of the stars. Many seekers who are interested in astrology wonder why this is.

The reason is simple. The main aim of the Master is to cultivate a higher understanding in his followers so that they begin to perceive every event, every circumstance in their lives, in terms of the Master's guidance. A fascination with astrology, or with any mys-

tical science, can prove to be a distraction from a one-pointed focus on the Master. Under the guise of seeming to give more meaning to your life, astrological information can instead create simply one more mental gymnastic for you to go through. In the place of thinking that a certain bad relationship or some particular good fortune is the Master's wish for you, you find that you can't help thinking that it is really the result of Saturn in the seventh house, or Jupiter on the midheaven. Instead of thinking of your life in terms of the Master - "every moment is a gift from Him" - if you are involved in the arts and sciences of the occult you will be tempted to see things in terms of "your chart", the lines of "your palm", the numerology of "your name", the makeup of "your tarot cards." So whatever the merit these arts may have, real Masters do not pay much attention to them. They know that the simplest way to solve the problem of your liberation is to leave the fancy mathematics behind and get down to the infinitely heavy business of subtracting the "I" from "you".

from 'How to Choose a Guru'
by Rick Chapman

The devotee will not only sing spiritual songs and chants (bhajans and kiirtan) they are not seasoned devotees! Those spiritual aspirants who move speedily on the path of evolution towards the Supreme Consciousness will never be blind to the sufferings of countless people around them due to the lack of a solid social system, solid economic system and human feeling. If anyone is blind to the ill-management of the social system, they have not been able to understand the Supreme Consciousness fully. If they do so, they will have a subjective approach but not objective adjustment. But when devotees will move towards the Supreme, their approach will be "salvation for self and service to humanity". They go on moving toward the Supreme Consciousness while serving humanity. When humanity is neglected, "salvation for self" is also destroyed. Hence the devotee must be ready to serve humanity. The spiritual aspirants who do not render social service do not have real devotion. In their devotion lies selfishness. The devotees who are selfish do not attain God. Those who are devotees are workers. They will never be afraid of work. They will do maximum work.

Shrii Shrii Anandamurti

from 'Astitva and Shivatva'

Spiritual Love and Relationships



Humans are trifarious beings having a body, mind and soul. It is therefore not surprising that one can experience many aspects of life on these three different levels. In the following article I wish to present a view on the subject of love and human relationships according to these three spheres of life. This will be based on personal experience and presented according to my understanding of our philosophy.

Firstly, there is physical love. Perhaps it is not appropriate to use such a meaningful word as 'love' here because physical love is based on one's animal desires and nature, therefore, it is not deep or lasting. Physical love is a selfish passion for one's own self-gratification. It is the attraction of one body to another. Animals and other sub-human creatures experience this type of attraction. Not surprisingly, relationships based on physical love are shallow and short-lived.

Love based on mental attraction however, can best be described as truly 'human' love. The Sanskrit for human is 'Manasa' meaning 'mentally developed being'. Humans are therefore mental creatures, not physical. It follows from this that human love should then be mental.

No doubt such psychic attraction is subtle and sweet in comparison to superficial physical love. But while 'human' love is profoundly sweet, it is nevertheless limited to samskaras and attachments. Therefore relationships based on mental love still can end in disappointment and dissatisfaction.

Spiritual love, however, has none of the limitations of either physical or mental love. Spiritual love is purely benevolent and altruistic in nature. The only sentiment that permeates one's mind is one of sweet loving desire for the beloved's happiness and well-being. Coming from the spiritual heart, the lover often feels the spiritual bliss of Baba while ideating on the beloved. Similarly, ideating on Baba can often bring the memory or association with one's beloved. In other words, the love for Baba and love for one's beloved seems one and the same. True (spiritual) love is One, and whether it is experienced directly from the source of love itself, Baba, or through one of His manifestations, a spiritual effect is felt.

Unlike with physical and mental love, spiritual love has no passion or attachment and desire to possess. It is not self-gratification but rather gratification of the beloved, even at the expense of one's own pleasure and happiness.

As far as relationships go, spiritual love is the highest and the only sure love that will last. Providing one is maintaining a spiritual ideation, regardless of any

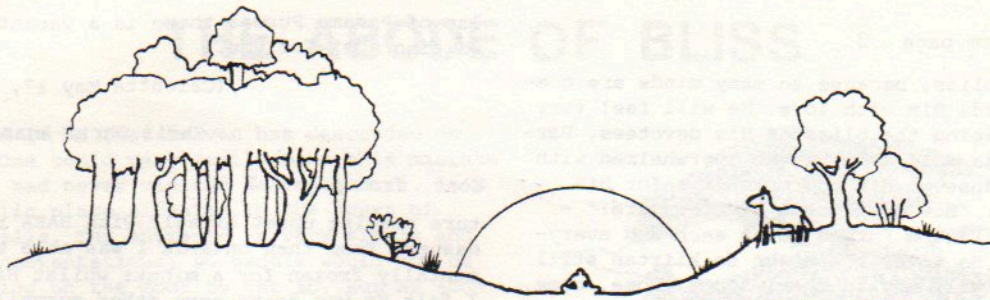
personal aversion one may have to the beloved's physical condition or mental characteristics, a deep and profound spiritual affinity will remain. Also being detached from any blind passion, one's love cannot be exploited against one's ideological principles. Of course, while the level of one's love will determine the ideation or attitude towards one's beloved, it doesn't necessarily exclude feelings from the other levels. For example, one may have a predominately spiritual love for another, yet physical love may be used in the relationship. This would, however, be as an expression of spiritual love and not the crude animalism of physical love. The 'crude' Maethuna of Tantra's 5M's* is expressed in this ideational way. It is also true that according to the stability of one's ideation, love may fluctuate from one level to another. Hence the need for discipline in love and relationships.

These varying levels of love can be explained in relation to the cakras. When there is spiritual love, a sweetly benevolent feeling comes from the Anahata chakra. But if passion and possession (or jealousy) is allowed to dominate then the svadhistana and Manipura cakras respectively, get stimulated to the exclusion of the Anahata ideation. When one's spiritual ideation returns however, to the sweet altruism of spiritual love, Anahata chakra is felt again to the exclusion of the Svadhistana and Manipura passions.

A great yoginii and wife once spoke of three hindrances husbands and wives each faced with Liberation. One of the hindrances for men is them looking upon women as sexual objects. One hindrance for women is them depending upon men for their security. One can see relationships today suffering from these bondages.

Actually regarding women's attachment to the security of men, most men in fact, at least subconsciously, are attached to the women's dependence on them, and are dependent on women. That is one reason why so many react badly or aggressively to women who want to become independent of men or pursue self-confidence and self-reliance. Many women also (at least subconsciously) react to the idea of independent 'feminists' because they fear the idea of living without male security. Groups and activities run by and for one particular sex are therefore good for breaking down these dependences and bondage.

It is universally accepted actually, that for success in Dharma two qualities are essential, they being Vaeragya and Viveka (discrimination). These qualities are the function



of the Vijanamaya Kosa which controls and Anahata Cakra. By experiencing this cakra, Vaeragya and Viveka are expressed.

In this context, human relationships can be maintained without them being a hindrance to Dharma. Since the goal of a relationship should be to develop spiritual love, one must practise gradual and balanced control over one's passions and animal instincts of the lower three cakras. And with sadhana and ideation a spiritual love/relationship will occur. Of course, the ultimate or ideal relationship is only with the Creator and not It's creation. To experience Baba's love is to feel a universal love for all, equally.

When one's love for Baba touches the Anahata cakra, not only is a profoundly sweet and blissful feeling felt with benevolence for everyone, but everything that comes within one's perception pulsates with Baba's sweet love. Even the walls and furniture seem to vibrate with loving attraction. People whom one 'normally' disliked become objects of attraction and love. In this state one feels completely fulfilled and contented with the only discomfort being a sweet stabbing pain in the heart from feeling the separation from Baba. When this devotional love fully matures (ie the Sahasrara cakra experienced) then one's individual identity is lost and one identifies only with Infinite Baba. The lover and beloved become one Entity; Salvation is Attained (ie Moksha).

Love from a spiritual relationship is felt for others, but the radius is not as great or universal as with the love for Baba Himself. True love itself is beyond words; a purely internal feeling even though one may want to tell the whole world about it! The greatest love is said to be the secret love, too sacred to utter. Only Baba knows of it. No one else can really know of it. Be it a devotional love for Baba or spiritual love for another person. It is a silent private affair between lover and beloved. One great person described how when walking with his beloved they didn't talk. Yet at the end of the walk he felt they had been communicating all the time, only on a much deeper meaningful level than limited words.

Sadhana is the cultivation of love for Baba (Prema) and without it sadhana degenerates into a meaningless ritual. Life without love also becomes a meaningless ritual. If one feels they need a human relationship

(or has one when entering the spiritual path) then it should be made into spiritual love. Physical and mental relationships may give pleasure and comfort but without it becoming a spiritual love, Baba will remain distant. In one's life many desires will come and go but always it be remembered that the goal of life is One - Baba. Baba is one's only real source of security, strength, happiness and love. This is the meaning behind Iishvara-Pranidhana or the first lesson meditation of Ananda Marga. And Baba is of course one's very inner spiritual Self. By knowing one's spiritual Self one can also realise the Omnipresent, all-pervading Baba of the Universal Self. Furthermore, real appreciation of the significance of Baba Anandamurti can only be experienced when one has a significant realisation of one's inner Baba. Baba the Guru will not live forever, nor will one be able to have His physical contact, but the inner Baba can be experienced always. Baba has said He does not want another Guru personality cult, He wants people to be attracted to His ideology and not necessarily Him. It is through living and experiencing Baba's socio-spiritual Ideology that one truly experiences the real Baba, both within and without. Therefore, whatever one's desires and relationships are, direct them towards the Supreme Baba and enjoy the sweet bliss of His Spiritual Love.

Passion is Ego - centric incline

Passion Divine is Love Divine

Passion's aim is Self Gratification

Passion for Bliss is Love's Inspiration.

Caetany Caritamrta

*Tantra sadhana consists of the five M's or Pancomocara:

- 1) Mudya - is the enjoyment of Amrta (pineal gland secretion) by a process.
- 2) Mungsa - is the control over the tongue (expression and greediness).
- 3) Motsya - is the control over the aerial factor by Pranayana.
- 4) Mudra - is the association of spiritual environment.
- 5) Maethuna - is the unification of Shakti (Kundalini) with Pavama Shiva (Infinite Consciousness).

Narada Muni

Cont. from page 3

flow of bliss, because so many minds are coming towards Him with love. He will feel very happy. Seeing the bliss of His devotees, Parama Purusa will also become overwhelmed with joy, because of His enormous love for His devotees. "How good these devotees are!" - He says. Parama Purusa loves each and everyone, but He loves those who do kiirtan still more. He will say to them, "Come, come, come, - come near to Me." This is the proper way to serve Parama Purusa in the mental sphere.

Devotees may or may not be educated; they may or may not be highly qualified; they may or may not be intelligent; but if they do kiirtan they are efficient enough to render service to Parama Purusa in the psychic realm. So my boys and my girls, don't miss this golden opportunity. You have been blessed with a human body; there must be maximum utilization of this human body by serving Parama Purusa both physically and mentally, and the best method of rendering psychic service to Parama Purusa is by doing kiirtan.

One of the names of Parama Purusa is 'Ashutosa'. Ashu' means 'quickly, easily', so 'ashutosa' means one who can be satisfied quickly and easily. Whether good or bad, if people do kiirtan sincerely and wholeheartedly even for five or ten minutes, Parama Purusa becomes pleased. So it is not difficult to please Him - any person can satisfy Him easily. Parama Purusa does not make any distinctions between educated and uneducated, between black and white - all are His loving sons and daughters. Even the ugliest child is a precious jewel to its parents. If people do kiirtan for a few minutes only, Parama Purusa becomes happy.

And in the spiritual sphere, the only way to serve Parama Purusa is to do what? Sadhana. Your sadhana will attain the height of spiritual fulfillment when you will realize that "day and night, in adversity or prosperity, all the time Parama Purusa is with me - I have nothing to worry about".

By intensive sadhana, you will move closer and closer to Parama Purusa. And in this process of forward movement, when you reach near Him you will feel that - although Parama Purusa has millions of sons and daughters like you who are coming closer to Him - He is in front of you, and you will feel that on the

lap of Parama Purusa there is a vacant seat waiting just for you.

(Calcutta May 17, 1982)

Shrii Shrii Anandamurti

Cont. from page 7

ture seeming upset himself with BABA's displeasure. From then onwards I was able to feel mentally frozen for a minute whilst He spoke. I felt He was doing some other surveillance on me at this time; eventually He took my garland and passed onto the last "donor" still speaking much in Hindi; eventually taking the last garland and retiring. He was saying words to the effect "And what is all this? who are all these people with garlands? These garlands for me? Three garlands tonight! - how happy I am! I am so happy tonight."

I couldn't help but share the same feelings and with time up, and after saying goodbye to so many dear brothers and sisters, left for Patna railway station for the two day train ride to Bombay - two very pleasant sleepless nights and days - for the return flight to Sydney. What else remains to be said?

Only BABA NAM KEVALAM, and of course... I AM THROBBING WITH HIS ENERGY, SINGING & DANCING IN HIS ECSTASY AND OVERFLOWING WITH HIS SPIRITUAL JOY!



At DMC night I was within 4 or 5 rows from the front when Baba gave Vara'baya mudra and I felt this rip right through my heart--it was so strong--so opening--opening my heart more and more to an incredible extent. ...Baba's songs are divine--I have some tapes so I can teach the margiis when I get back--they're absolutely amazing. Baba said, "This universe exists because I exist, this universe is here because you are here".

Jyotsna



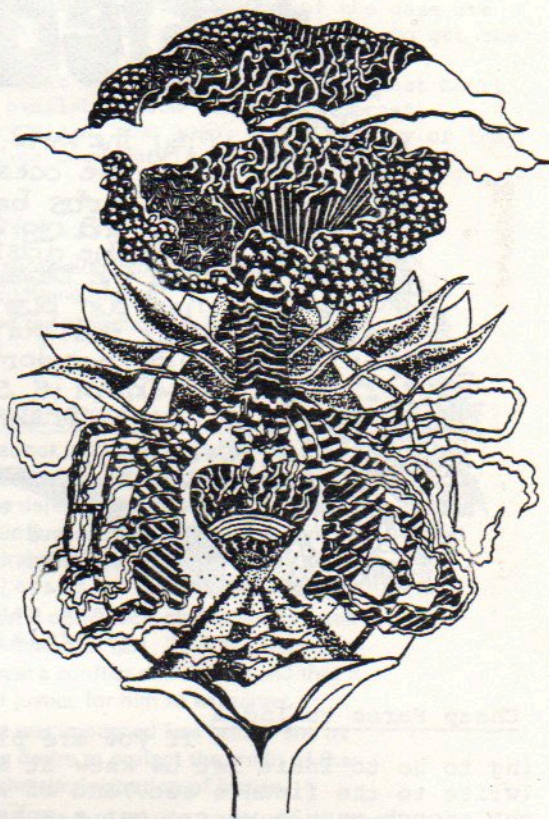
Whenever considering doing good works, do not hesitate --- do them immediately. Whenever contemplating doing bad works, linger and delay, so that the thought of performing them will wither away from the mind.

Shrii Shrii Anandamurti



THE ABODE OF BLISS

Could it be that heaven has descended on earth. One could very easily make this mistake if they had never visited heaven before. It's an idyllic place situated in the heart of Surry Hills. The entrance is very simple and quite unostentatious, so people would not be clamouring on the door to get in. But as soon as one walks through the front door, its like entering into another world - into another layer of consciousness. The blissful sounds coming from the front room entice me and draw me irresistably nearer - the ringing of the telephone bringing divine messages from afar the sweet humming of the photocopy machine which sends up beams of light making replicas of divine impressions in its mind to send out to the suffering humanity, Manorainjana on the IBM keyboards preparing PRANAM and Vinay very, very deeply engrossed playing on his calculator trying to create a harmonious relationship in the financial accounts between credits and debits. Dada Janardana sits at his desk, up to his ears in reports, listening to the blissful sounds, trying very hard to resist going into samadhi. Ahhh! It's so difficult to express in words. Hard as it may seem for anyone to leave the front office, the office workers sometimes do (out of a sense of duty). As one leaves the front office, it seems that one can hear very, very faintly the sound of AUM (or could it be a figment of ectoplasmic stuff?)



The sweetest part of God's play is that He is hidden in everyone and everyone is searching for Him. He wants His children to go around, and He plays hide-and-seek with them.

Shrii Shrii Anandamurti

But entering the dining room/kitchen area the pain of seperation from the front office room is somewhat lessened. Divine foods are lovingly prepared and turned into Prasad, chanting Baba Nam Kevalam. Going up the staircase (to a higher layer of heaven) one feels even closer to the CREATOR. There are many rooms where the residents pass their nights in superconscious realms and reach states even beyond the mind, where awareness is 'no more', but when coming back to normal consciousness in the morning, they know they've been to a place which is higher than mind can reach, because of the incredibly blissful feeling engulfing their whole being and the sweet taste of Ambrosia (Divine Nectar) on their tongues.

The bathroom must have a pipeline running from the Ganges, as after taking bath one feels that one has become completely purified.

Dada Japasiddhananda's room is up another small flight of stairs and as one approaches one feels an air of mystique and intrigue - what happens here during R.D.S. (Review, Defect and Solution) no one knows.

But the heart of the Sectorial Office is no doubt, the D.C. room where group meditations are held once a week. Anywhere between 2,000 and 3,000 people come, dancing Kiirtan and chanting the name of the Lord - BABA NAM KEVALAM. The children, singing and dancing in the next room, the pot-plants start to dance and sing and even the vacuum cleaner joins in. In fact, the whole house starts vibrating and dancing up and down as sounds of the chanting emanate, vibrating everything around, touching the stars and the sky and filling the whole universe with bliss. What a joy it is to visit the Sectorial Office, the Abode of Bliss.



Cheap Fares to India

If you are planning to go to India let us know at S.O. (write to the finance sec.) and if we get enough people we can get a substantial discount.

Births, Baby Namings

In N.Z Krsnamitra and Cheri's baby has recieved the name Shankara. In Sydney Bhavalo and Ella's baby has been named Girija. Giita's baby recieved the name Anjali.

If You

are a brother and would like to be at the hub of comings and goings, news and views, bliss and clash in Ananda Marga, there exists a position for one lucky person in the ideally situated Sectorial Office. This is a chance in a lifetime to experience the internal workings of Baba's mission. Duties could be part or full time, no experience necessary, all training necessary provided. Please contact Dada Janardana asap.

CAADA

From the confines of Parramatta jail, Govinda has made a submission to the Chairman of the Ethics Committee of the NSW Bar Association charging Roger Court with 9 counts of professional misconduct. The charges relate to Court's questionable role in the Hilton "Inquest", and clearly show how the inquest was an orchestrated attempt to frame our brothers Govinda, Narada and Vishvamitra for the Hilton bombing.

These charges are the beginning of our campaign this year - a fitting beginning in light of Babas Vanii: "The more the honest people..."

As the campaign for the brothers' release

This Universal Form of God, unity in all - you will be able to see in this very life. Strive on -- go on doing your meditation intensively, you will succeed.

Shrii Shrii Anandamurti

gained further support and momentum last year, the "evil forces" struck again with the "Inquest". Through the charges against Court and other means such as the "Hilton Bombing" Booklet, the advertisement in the National Times, and the February 13th demonstrations, moralists are directly confronting the forces perpetrating the injustices.

Indeed, this year seems set for confrontation unless some real moves are made to

release the brothers in the very near future.

Five years in jail when you are innocent is five years too many, and Margiis, and CAADA members sympathizers of the case are prepared to go to jail if need be to get the message across.

Copies of Govindas charges against Court are available from 620 Bourke Street, Surry Hills, NSW 2010, and a summary of the 16 page document is presented below:

CHAIRMAN OF THE ETHICS COMMITTEE NEW SOUTH WALES BAR ASSOCIATION

I submit, for your consideration, the following charges of professional misconduct against Roger Court QC, being matters arising out of the recent Hilton Bombing Inquest.

Rules referred to are the Bar Rules of your Association and the page and date references, unless otherwise stated, are of the transcript of the Inquest.

The charges are that Roger Court:

1. SHOULD NOT HAVE TAKEN HIS BRIEF AS COUNSEL ASSISTING THE CORONER.

Controversy over the Cameron case and its prosecution was not unknown to Court. His involvement in the Hilton Inquest raised the prospect that the credit of the witness Seary, essential to the Cameron case which he prosecuted, could be said to be defended by him at the Inquest. His appearance in the Cameron case could be said to have influenced his decisions regarding the timing of the introduction of Seary's evidence of alleged oral admissions and the weight to be given to these allegations.

When Court told the Inquest that "there is a possibility that a prima facie case might be established against one or more of them (Alister, Dunn and Anderson)" (p.1, 23 July, 1982), he should have foreseen that he could well attract criticism over a conflict of interests and that it was therefore in the best interests of the administration of justice for him to withdraw.

In the event he did not withdraw, his professional conduct was impugned (see below) and he was, I suggest, motivated by and seen to be motivated by a desire to protect the credit of the witness Seary. This was in no way in the best interests of the administration of justice.

2. MISLED THE ATTORNEY GENERAL REGARDING HIS CONDUCT AT THE INQUEST.

Court tells the Attorney

General:

"It was not my role to give anyone "a hearing". I had no role to decide anything. Even in relation to witnesses to be called, and the order, my role was only to advise. Any decision was the Coroner's. There were, indeed, occasions when my advice was overridden."

This is an attempt to disclaim responsibility for any decision of substance at the Inquest, but it does not square up with:

a) An August 6, 1982, letter from the Crown Solicitor (instructing Court) referred to at p.21 (13 August, 1982) by Mr Barry Hall QC, which said that the determination of witnesses is "solely in the hands of Mr Court". Court attempted to dissociate himself from this letter but

b) the Coroner, at p.22, adopted the letter and said that Court was "virtually the Assistant Coroner".

c) Court himself, at p.370 (6 October, 1982) said: "I propose to call, subject to Your Worship's ruling, such evidence as I consider relevant and that's what I'm currently doing."

Court's comments to the Attorney General therefore amount to a dishonest attempt to suggest that he had no substantive control of or influence over evidence and thus could not exercise any bias. Court misled the Attorney General and this was surely, per Rule 21, "contrary to the standards of practice becoming a barrister", to say the least.

3. COLLUDED WITH CORONER NORMAN WALSH TO PREJUDGE ISSUES BEFORE THE INQUEST.

Direct evidence of collusion comes at p.181 (30 September, 1982) where Coroner Walsh said, during the evidence of ex-Constable T.M. Griffiths and in relation to a smell of diesel oil before the Hilton explosion:

"There's an answer to that, yes the diesel oil was part of the set-up of the Hilton air-conditioning isn't it Mr Court? Quite often it blows off fumes and that's when ..."

I was present and heard Court say "yes" and agree with the Coroner. Ross Dunn confirms my recollection.

This example proves certain decisions regarding essential issues before the Inquest were made in private between Court and the Coroner.

4. ACCEPTED ALLEGATIONS OF ACTING UNDER IMPROPER PRESSURE AND OF SUPPRESSING EVIDENCE.

In letter A (p.2, par 6) "Three possible theories that are circulating amongst the public" about the Coroner's and Court's conduct of the case were cited as: "1) ASIO/Special Branch pressure, 2) Rewards of status and promotion, 3) Combination of 1) and 2)."

It was further stated (p.3, par 1) that: "Mr Court had ready access to evidence that Alister was in Adelaide at the time of the incident, yet he still pushed for a prima facie case against Alister. Is this not a deliberate suppression of the facts?"

Court proceeds to deny of the above, only the suggestion that he acted for "Rewards of status and promotion" (p.3, point 7). This refusal to refute serious allegations to the Attorney General, in context of his own comments, amounts to either an acquiescence in the allegations or some unexplained inability to deny them. Both amount, in the circumstances, to tacit acceptance of the suggestions of "ASIO/Special Branch pressure" and "deliberate suppression of the facts".

Court has fuelled speculation that his independent judgement was not in force at the Inquest by the implicit acceptance of such pressure. Further, the selection and ordering of witnesses, the recent inventions of witnesses "8/8", Manfred Von Gries and Constable Prior (all producing their allegations just before, or during, the Inquest) and the attack on evidence implicating Special Branch and ASIO in the bombing (see Point 5 below) all provide evidence that Special Branch did indeed have a hand in engineering the course of the Inquest.

This latter issue reflects on Court's breach of duty in not presenting to the Inquest (per Rule 20 – and see Point 5 below) the "whole of the relevant facts" and of presenting (through Seary's allegations and Court's suggestion that a prima facie case "should" be founded on them; pp.687-8, 13 October 1982) an "argument of fact that does not carry weight in his mind."

5. DEMONSTRATED CLEAR BIAS AND TURNED THE INQUEST INTO A PROSECUTION.

In leading Seary through his evidence of alleged oral admissions by Alister and Dunn, Court adopted Seary's allegation (over objection, which was rejected by the Coroner) that Ananda Marga had a "military wing" (even though the proper name for the organisation in question, Volunteer Social Service, had been given by Seary). He repeated this allegation four times in questioning (p.501, 8 October). After claiming that Seary was not his witness, Court made no less than 22 formal objections (not counting interjections) to cross-examination of Seary (pp.580–682, 12 & 13 October) and then attempted to re-establish Seary's credit (pp.685-6, 13 October) after the cross-examination.

In contrast, ex-Constable T.M. Griffiths also gave evidence of oral admissions: a) to himself by a Special Branch detective at Blacktown (pp.208-213, 30 September); and b) to another man named Reeve-Parker (p.195, 30 September) who was not called to give evidence but whose statement was produced. He also gave names of persons who had provided him with information implicating security forces in the Hilton Bombing.

Court's response to this was :- He pursued an aggressive and emotional (p.241, 1 October) cross-examination of Griffiths and then proceeded to call witnesses in an attempt to discredit the information Griffiths had produced – in effect mounting an ad hoc defence of Special Branch and other security force personnel.

Compare Court's vigorous and, at times, unprincipled attack on Griffiths, and the ad hoc defence of certain police interests, with the suppression of Alister's alibi evidence and the completely uncritical acceptance of Richard Seary as a witness. This clearly biased behaviour could only confirm all the apprehensions referred to in Point 1 above.

In his letter to the Attorney General Court gave two reasons for not pursuing evidence raised by Griffiths. Firstly:

"In my estimation, Mr Griffiths' allegations – at least as expounded by him at the Inquest – were totally lacking in credibility" (letter A, point 8a).

This comment indicates a far more active role in assessment and presentation of evidence than indicated by his later claim that: "I had no role to decide anything" (point 10). Further, the witnesses indicated by Griffiths as sources of direct and corroborative evidence were simply not called and therefore could not possibly be assessed.

Court's presentation of evidence demonstrated clear bias based on a desire to uncritically refute allegations against Special Branch and to sustain Richard Seary as a witness. This bias gives the

lie to Court's claim to the Attorney General: "That the evidence pointed to the involvement of members of the Ananda Marga was not of my doing. The evidence spoke for itself" (letter B, point 6). Court has shown that he deliberately chose to present certain evidence, not pursue other evidence and to withhold exculpatory evidence (he was not legally bound to present Alister's alibi evidence but, I suggest, he was ethically bound to do so). How could this possibly be called evidence 'speaking for itself'?

Court's bias was in breach of Rule 20, which I quote in full:

"A barrister appearing for the Crown in a criminal case is a representative of the State and his function is to assist the court in arriving at the truth. It is not his duty to obtain a conviction by all means

6. GAVE NO OPPORTUNITY FOR PROPER CHALLENGE TO ALLEGATIONS RAISED.

Two witnesses called by Court gave evidence alleging: a) what might be construed as oral admissions against myself (by witness "8/8"), and b) an apparent identification of a former secretary of Ananda Marga as a man said to have made threats to a witness (Manfred Von Gries).

In both these cases the relevant evidence was either an amendment or an addition to 4½ year old statements, made while the Inquest was in progress. However, in neither case was any advance warning given to my counsel, Mr John Basten. Further, I was not present in court when either witness appeared and Court knew of and had accepted a procedure whereby I was only attending the Inquest for relevant witnesses. He took note, on most days, as to whether I and my friends were present, but made no attempt to ensure my presence when evidence was to be, unexpectedly, led against me.

This identification was made, it emerged, on the basis of a sighting of six photographs, all containing the same man in a turban. There was also a later, unsuccessful, attempt to have Von Gries identify an audio tape of the same man. Such an identification, even if it were not 4½ years after the event, and as Court would well know, would be worthless in any criminal proceedings. The process of such an identification is against all accepted legal procedure and as such should be considered unlawful. If it is unlawful it brings Court's actions, in providing no prior notice, under Rule 57 which provides:

"Where in criminal proceedings a barrister appearing for the prosecution reasonably believes that a document or record included in his brief or instructions may have been unlawfully obtained, he shall, in the interests of justice: a) inform his opponent of his intention to use such document or record; and/or b) make a copy of such document or record available to his opponent."

7. SUPPORTED EVIDENCE HE KNEW TO BE FALSE.

Court made deceptive arguments to the Inquest and to the Attorney General regarding the credit of witness 8/8. The arguments were deceptive because they flew in the face of clearly established facts.

Consider what was established by the cross-examination of 8/8:

- a) Her signed statement of 9 March 1978 was crucially different, as mentioned above, to her sworn evidence – tending to prove its recent invention;
- b) The comment attributed to me was said to have been made after appraisal of the Sydney Morning Herald of 13 February 1978. But the SMH headline read: "2 dead, 7 injured". The third man died several days later, but before 8/8's record of interview;
- c) 8/8 was, at the time of making her statement, before the courts on a charge of wounding with intent to cause grievous bodily harm.

8. USED THE COURT AS A MEDIUM FOR PUBLICISING BASELESS ACCUSATIONS.

However, in his final submission, Court said:

"I might add, Your Worship, that in my submission it may well be open that a submission could be made that other indictable offences are available on the evidence and just by way of example I would suggest that the evidence possibly discloses the offence of conspiracy to murder against Ross Anthony Dunn, Paul Shawn Alister and Timothy Anderson.

This pseudo-submission (that is, he was not putting it but saying that it could be put) was, I suggest, totally improper and solely a means of: a) citing a conspiracy, and b) implicating and therefore vilifying myself. There was either prima facie evidence or there was not and I suggest that Court should have confined himself to this question.

As a senior counsel, Court well knew that anything said in his rather dramatic final submission would be taken up by all the mass media. It was a certainty that I would be vilified and injured by being "possibly" linked with an outrageous and notorious crime.

9. BROUGHT DISCREDIT TO THE ADMINISTRATION OF JUSTICE IN NEW SOUTH WALES.

I now wish to submit that the totality of these issues, combined with certain unanswered questions surrounding Court's role at the Inquest, reflect discredit not only on him but, through him, on the administration of justice in this state.

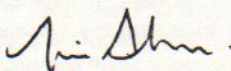
Counsel for the Police Association, Mr Barry Hall QC, made explicit his concern about aspects of the Inquest which could be influenced by Court. He told the Inquest:

What is to be sought is a wide open enquiry. There is nothing to be feared, then let the documents be brought out and shown. That is the best answer to these allegations. They may be scurrilous. They may be groundless but if we continue in this way . . . if any attempt to close the enquiry off is made, far from ending the matter it will only fuel speculation . . . in my submission you would do the court a disservice if we didn't face up to the problems that arise from those (allegations) and ensure that this is not an enquiry which is to be regarded as a cover-up."(p.9, 13 August)

I adopt Mr Hall's comments and submit that he was not heeded and that his fears for the Inquest were realised.

I suggest that by acting so flagrantly unfairly to myself and my friends, Court brought disrepute to his office as Crown Advocate. Being seen to be partial, prejudiced, dishonest and party to a cover-up, all in the serious context of an Inquest into a notorious crime, Court brought disrepute to the entire administration of justice in this state.

Yours sincerely



Tim Anderson
Locked Mail Bag No. 2
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ANANDA MARGA FASTING DAYS FOR 1983

NEW MOON	EKADASHI	FULL MOON	EKADASHI
JAN 13 (+)NZ	JAN 24 (+)NZ	JAN 28	FEB 8
FEB 12	FEB 23	FEB 27	MAR 10
MAR 14	MAR 25	MAR 28	APR 8
APR 13 (-)WA	APR 24 (-)WA	APR 27 (-)WA	MAY 8 (-)WA
MAY 12	MAY 23	MAY 26	JUN 6
JUN 11	JUN 22	JUN 25	JUL 6
JUL 10	JUL 21	JUL 24	AUG 4
AUG 8	AUG 19	AUG 23	SEP 3
SEP 6	SEP 17	SEP 22 (-)WA	OCT 3 (-)WA
OCT 6	OCT 17	OCT 21	NOV 1
NOV 4	NOV 15	NOV 20	DEC 1
DEC 4	DEC 15	DEC 19	DEC 30
1984 -----			
JAN 2 (+)NZ	JAN 13 (+)NZ	JAN 18	JAN 29

(-)WA Fast day is taken on the day before for Western Australia.
(+)NZ Fast day is taken on the day after for New Zealand.

The dates above are the optimum days for fasting including the minus and plus days for Western Australia and New Zealand.

These dates have been calculated by Paunkaj.

ADDRESSES

ACARYAS

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Additional Sectorial Secretary
Ac Janardana Brc
Sectorial Office Secretary
C/- S.O.

Ac Parananda Avt
HPMG LFT Trainer
C/- Anandapalli

Ac Krsnasevananda Avt
RS Brisbane Region
C/- Brisbane Jagrti
Ac Brahmakrpananda Avt
RS Wellington &
Sectorial Press, AMJAS, EMS
C/- Wellington Jagrti

Ac Nalinaksa Brc
Sectorial HPMG Secretary
ARS Melbourne Region
C/- Melbourne Jagrti

Ac Nirainjana Brc
ARS Suva Region
C/- Wellington Jagrti

Ac Devaraja Brc
C/- Wellington Jagrti
Brcii Shyama
C/- Brisbane Jagrti

C/- WWS Jagrti Melbourne

Avtka Anandasampurna Ac
Sectorial WWS Secretary

Avtka Anandabratati Ac
GV LFT Trainer &
DS Melbourne

Brcii Radha Ac

Brcii Malati Ac

Brcii Brtadaya Ac

Brcii Krsna Ac

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PRANAM CONTRIBUTIONS

Articles, poems, drawings (black line work) and stories are just some of the forms that contributions can take. Pranam can be a source of inspiration, ideas and joy if we all share these by putting pen to paper and sending them into 'Pranam', 620 Bourke Street, Surry Hills, 2010

Jail Correspondence

The margiis in jail appreciate and are inspired by whatever communication they have with us. Letter writing is the easiest way of doing this regularly.

Bábá Nám Kevalam